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Lord *BACON*'s
CONFESSION
OF
FAITH, &c.

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Lord Bacon's

CONFESSION



W. A. H. & Co.

A
CONFESSION
OF
FAITH.

Written by the
RIGHT HONOURABLE
FRANCIS BACON,
Lord *VERULAM*.

Republished with
A P R E F A C E
ON THE
Subject of AUTHORITY in *Religious Matters*,
AND
Adapted to the *Exigency* of the PRESENT TIMES.

*Let us hold fast the Profession of our Faith
without wavering.* Heb. x. 23.

The Just shall live by Faith. Heb. x. 38.

L O N D O N :
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CONFESSION

F. A. I. T. H.

Witness by the

RIGHT HONOURABLE

FRANCIS BACON

Lord VERULAM



A P R E S E N T

ON THE

Subject of Authority in Religious Matters

AND

Related to the History of the Present Times

By the Rev. John H. Newman, D.D.,
Fellow of Trinity College, Dublin,
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LONDON:
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T H E

P R E F A C E.

THE Publication of any Thing, which carries a friendly Aspect towards genuine Christianity, deserves Notice and Encouragement, and He that ushers it into the World a transient Acknowledgment for his Fortitude; which is not inconsiderable, since He must sustain the cruel Pity of pretended Friends, and the as unmerciful Satyr of open Enemies. For the Age has been taught to treat (and it doth treat illiberally) the Few who dare to deliver and teach, for Doctrines, the Commandments of God and the Tenets of his Church ever since his Incarnation. The refreshing Names of Necromancer, Paw-wawer, Slave to Systems, Promoter of Priestcraft, and the like, (in which all the Luxury of Atheism and Heresy consists) are poured out plentifully upon his Head, and he is marked as

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an Enemy to the Confusion which Infidelity has introduced, and a Friend to that Union which would be the certain Death of every Principle which troubles our Israel. But, notwithstanding the Temper of the Times, and the Fate of those who obey God rather than Men, we could not restrain ourselves from publishing this admirable Piece of the great Lord VERULAM, which we do because it is admirable, and calculated to promote the Glory of God among those who are not debauched by the corrupt Opinions of the Age, and have not set their Faces like Flints, and exalted their Reason, or rather their Caprice, against every Thing that is called God in the Book of God. The Name of BACON stands high in the World of Letters; and tho' the Cause of JEHOVAH wants not His Suffrage, nor even the Attestation of Angels, (for that Cause is, and always will be, what it is, the Wisdom of God, and the Power of God) yet on those who are fond of Names, and tread in the Steps, and walk after some Men for no other Reason but because those Men go before them,--- on such we thought the Name of this immortal Philosopher, and profound Believer, would have so much Influence, as to incline them to give this Production a serious Perusal; and we will venture to pronounce, that they who look it over with the Temper and Attention which is required

quired of every one that pants for the Wisdom and Virtue of Christianity, will not be far from becoming altogether such as he was in his religious Capacity. On some Spirits indeed nothing can operate which is beneficial to them; they love Darkneſs rather than Light; and therefore the bright Beams of the Goſpel, and the awakening Calls of Heaven, are directed to them in vain. They are of the Earth, earthy; and therefore that which doth not ſavour of Earth, and gratify Senſe, is rejected as an Intruder that would diſturb their Happineſs, or as an Aſſaſſin that would ſtab it. Beings of this Complexion can receive Meſſages from Heaven wrote with the Finger of God himſelf, and return like the Dog to his Vomit again, and like the Sow that was waſhed to the wallowing in the Mire. But they that are diſpoſed to eternal Life, will view attentively, and embrace gladly, the divine Truths contained in this Confeſſion; in which the Scheme of Man's Redemption is entered into ſo deeply, and ſpread out with ſo rich a Variety, that we had almoſt ſaid, a Chriſtian need look into no other human Compoſition for the Confirmation of his Faith. This, however, may be ſafely aſſerted of it, that the deep Things of God, his Laws and Purpoſes, from before Time began, to the Diſſolution of the mediatorial Kingdom, were
never

never more clearly and satisfactorily explained or represented than in this Confession, founded, as it is, throughout, on the sure Ground of God's infallible Revelation. Here the Scholar will find Reason to condemn the impious Tenets of Arian and Socinian Hereticks, whose one Work and Labour of Malice is to dethrone JEHOVAH, and JESUS sitting at the Right-Hand of God. Here the less instructed will see almost every Thing that regards Faith and Practice summed up in a most masterly Manner, and grow wiser and better by a Compendium. In a Word, all may be taught what is necessary for All to know, viz. Man's Original, his Defection, his Restoration, his Destination, and the Means whereby every Thing is wrought for him that leads him through the Kingdom of Grace to that of Glory. And may God, even our own God, the God of Christians, give his Blessing to this Work of a Servant who consecrated his great Talents to further the Honour of his Master, and sanctify it to the Conversion of Unbelievers, and the stabilishing, strengthning, settling those, who have assented to the Form of sound Words, which they have heard from Him, who hath brought us out of Darkness into his marvellous Light.

The only Thing that looks like an Objection to the offering the World this glorious Testimony of

BACON

BACON to our most holy Religion, is, that there is an Appearance of obtruding upon Mankind the Sentiments of others, and, as it were, compelling them to think as eminent Writers have thought before them. But this Objection has little Force in it, since the very People that laugh at and disclaim all Kind of Authority in Matters of Religion, are guided and governed by the worst Precedents, and submit to the absurdest Impositions. Indeed, Freedom of Thought, Liberty of Speech, the Press unrestrained, the Power of examining and rejecting, unfettered by Systems, &c. are Words on which the Many ring Changes; and there is a Kind of Magic in them which turns Mens Heads, instead of informing their Understandings. Half a Page of such like Terms are sovereign against spiritual Tyranny; and a little Scribbler, thus furnished, will inflame a small Reader with such violent Heats against the Priestcraft of Creeds and Canons, that his perturbed Spirit will be as long in cooling as a Volcano, or a Comet. By Him little is received which is not seasoned with Satyr upon Popery, and doth not display the Greatness and the Glory of knocking off Church-Shackles, and putting on envenomed Zeal for a false Protestantism, and Fury for Moderation. But, notwithstanding the Noise and Flame of the Multitude,
there

there is no Part of Christendom so miserably mis-led, ruined, and undone, as the Bulk of the good People of these Kingdoms. And this Destruction is owing to the very Thing which they are taught to reprobate, namely, to an implicit Confidence in Authority. They are cajoled by false Apostles and artful Demagogues, and are never so certain that they see, as when their Leaders have put out their Eyes. This grand Work of darkening the People was set on Foot some Time in the last Century, and the Majority since that Period have been as much enthralled by Systems as the most uninformed Papists in the obscurest Corners of Ireland. The Publishers therefore of this Piece are not so weak as to imagine, that this Confession of the immortal VERULAM will meet with the Reception it deserves. No: That cannot be expected; but then it will not be disregarded upon Account of a general Disregard of all Authority; for, it must be repeated, our Countrymen are as much biassed, as strongly prepossessed, as thoroughly devoted to Names and Persons, as any Numbers upon the Continent. Thus the arbitrary Decisions of a TINDAL, a TOLAND, a COLLINS, are received with Reverence; and the wildest Positions of other Labourers in the same righteous Cause, who affect to be offended at being numbered with Latitudinarians and Deists,

are

are swallowed without Hesitation. Let the favourite Doctor but make up the Drug and offer to administer it, and immediately the Mouth is open and the Eyes shut, and the Patient thankfully receives the Prescription, and blesses his Stars, and thinks it Luxury! For to what other Cause can be ascribed the Success which the weakest and wickedest Books have met with? Or the damning, without reading, Books that are calculated to promote the Truth as it lays in the Gospel? Or the Fashion of extolling every Performance which is destructive of evangelical Verity? Of all which, we have more mournful and scandalous Instances in this enlightened Age, than are to be found under any Æra since Time begun. Who could imagine, that, in a Country where the Bible lays open for every one's Perusal, the human Understanding could be so grossly imposed upon as to take CLARKE's for the Scripture-Doctrine of the Trinity? And yet it so happens, that that Man's wretched Production is thought worthy of its Title, although there is not one Argument in it conclusive, nor one Assemblage of Texts which makes for his Purpose. This is a Truth which they who are conversant in the divine Writings can demonstrate; and the Truth of the Doctrine itself is lately set out with such Light and Strength by the Reverend Mr. WILLIAM JONES, in his

Catholick Doctrine of the Trinity, *that the Cause of Arianism is fallen, and can never rise up again. And indeed that said Cause seems now to be given up, since those doughty Champions of Infidelity, the Monthly Sneerers at Othodoxy, observe a profound Silence, and have delayed, for thirteen Weeks, that profusion of Abuse which the excellent Writer ought not yet to despair of*. But let impotent Malice misrepresent, and patronized Heresy frown, and perjured Apostates betray:—Be it known to its Enemies, Christianity is not be trick'd, nor scowl'd, nor worm'd out of the World; and while we have a BACON, a WATERLAND, and a JONES on our Side, we need not dread any Arrows that may be shot from any Quivers against it. We will conclude this Preface with two Characters of these Enemies of God and Man; or, if you please, of these Adversaries*
of

* Since this was wrote we looked into the *Critical Review*, in which it appears, that *He* whose Department it is to vilify every Thing wrote on the Side of Christianity, has confirmed this Part of the Remark, by *drolling* insipidity where he should have *reported* faithfully. And, although he scoffs at the whole Performance, he seems to have read only the Passages which he has quoted. A common Practice with these wicked Criticklings; who, like small Birds of Prey, peck most at the Fruit which is most admired for its Richness and Sweetness. “*Divinorum munerum quam iniqui æstimatores sunt Quidam etiam PROFESSI Sapiëntiam.*”

of the God-Man, as we find them drawn by the excellent Dr. SOUTH, and the moderate Archbishop TILLOTSON. His Grace, speaking of the Socinians of his Time, says, "that no false Imputations should provoke him to give ill Language to Persons, who dissented conscientiously and for weighty Reasons, which he knew well to be the Case of the Socinians, for whose Learning and Dexterity he should always have a Respect, as well as for their Sincerity and Exemplariness." Again, "Generally they are a Pattern of the fair Way of disputing;---argue Matters with that Temper and Gravity which becomes a serious and weighty Argument, and for the most Part reason closely and clearly."---With more to the same Purpose*. Of these People thus writeth a Primate of a Church which doth not YET worship God in an Arian or Socinian Litany. Dr. SOUTH delivers himself thus: "The Socinians are impious † Blasphemers,

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* Vid. BIRCH's Life of TILLOTSON, p. 321, and 443.

† These Men, whom TILLOTSON celebrates for their Decency and very gentle Heat, and few hard Words [Vid. BIRCH, p. 443.] use the following blasphemous Expressions concerning the sacred Mystery of the Trinity. Their Terms are such as these: "Idolum portentosum---Figmentum " Satanæ---Antichristi Cerberus---Triceps Geryon---Idolum " Trifrons---Monstrum Triforme--Deus incognitus, adeoque
" procul

“ *phemers, whose infamous Pedigree runs back*
 “ *(from Wretch to Wretch) in a direct Line*
 “ *to the Devil himself, and who are fitter to*
 “ *be crushed by the civil Magistrate, as de-*
 “ *structive to Government and Society, than to*
 “ *be confuted as merely Hereticks in Religion.*”

“ *procul rejiciendus, & Satanæ conditori suo restituendus.*”
 SOUTH'S *Serm.* Vol. IV. p. 307.



A
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FAITH.

I BELIEVE that nothing is without Beginning but GOD; no Nature, no Matter, no Spirit, but one only, and the same GOD. That GOD, as he is eternally Almighty, only Wise, only Good in his Nature; so he is eternally Father, Son, and Spirit in Persons.

I believe that GOD is so Holy, Pure, and Jealous, as it is impossible for him to be pleased in any Creature, though the Work of his own Hands; so that neither Angel, Man, nor World, could stand, or can stand, one Moment in his Eyes, without beholding the same in the Face of a Mediator; and therefore, that before him, with whom all Things are present, the Lamb of GOD was slain

flain before all Worlds; without which eternal Counsel of his, it was impossible for him to have descended to any Work of Creation; but he should have enjoyed the blessed and individual Society of three Persons in Godhead for ever.

But, that, out of his eternal and infinite Goodness and Love, purposing to become a Creator, and to communicate to his Creatures, he ordained in his eternal Counsel, that one Person of the Godhead should be united to one Nature, and to one Particular of his Creatures; that so, in the Person of the Mediator, the true Ladder might be fixed, whereby God might descend to his Creatures, and his Creatures might ascend to God: So that God, by the Reconciliation of the Mediator, turning his Countenance towards his Creatures (though not in equal Light and Degree) made Way unto the Dispensation of his most holy and secret Will; whereby some of his Creatures might stand, and keep their State; others might possibly fall and be restored; and others might fall and not be restored to their Estate, but yet remain in Being, though under Wrath and Corruption; all with Respect to the Mediator; which is the great Mystery,
and

and perfect Center of all God's Ways with his Creatures ; and unto which, all his other Works and Wonders do but serve and refer.

That he chose (according to his good Pleasure) Man to be that Creature, to whose Nature, the Person of the eternal Son of God should be united ; and amongst the Generations of Men, elected a small Flock, in whom (by the Participation of himself) he purposed to express the Riches of his Glory, all the Ministration of Angels, Damnation of Devils and Reprobates, and universal Administration of all Creatures, and Dispensation of all Times ; having no other End, but as the Ways and Ambages of God, to be further glorified in his Saints, who are one with their Head the Mediator, who is one with God.

That by the Virtue of this his eternal Counsel, he condescended of his own good Pleasure, and according to the Times and Seasons to himself known, to become a Creator ; and by his eternal Word created all Things ; and by his eternal Spirit doth comfort and preserve them.

That he made all Things in their first Estate good, and removed from himself the
Beginning

Beginning of all Evil and Vanity into the Liberty of the Creature; but reserved in himself the Beginning of all Restitution to the Liberty of his Grace; using nevertheless, and turning the Falling and Defection of the Creature (which to his Prescience was eternally known) to make Way to his eternal Counsel, touching a Mediator, and the Work he purposed to accomplish in him.

That God created Spirits, whereof some kept their Standing, and others fell; he created Heaven and Earth, and all their Armies and Generations; and gave unto them constant and everlasting Laws, which we call Nature; which is nothing but the Laws of Creation; which Laws, nevertheless, have had three Changes or Times, and are to have a fourth or last. The First, when the Matter of Heaven and Earth was created without Form: The Second, the Interim of Perfection of every Day's Work: The Third, by the Curse, which, notwithstanding, was no new Creation: And the Last, at the End of the World, the Manner whereof is not yet fully revealed; so as the Laws of Nature, which now remain and govern inviolably till the End of the World, began to be in Force when God first rested from his Works,

Works, and ceased to create; but received a Revocation, in Part, by the Curse, since which Time they change not.

That notwithstanding God hath rested and ceased from Creating since the first Sabbath, yet, nevertheless, he doth accomplish and fulfil his Divine Will in all Things, great and small, singular and general; as fully and exactly by Providence, as he could by Miracle and new Creation, though his Working be not immediate and direct, but by Compass; not violating Nature, which is his own Law upon the Creature.

That at the first, the Soul of Man was not produced by Heaven or Earth, but was breathed immediately from God; so that the Ways and Proceedings of God with Spirits, are not included in Nature; that is, in the Laws of Heaven and Earth; but are reserved to the Law of his secret Will and Grace: Wherein God worketh still, and resteth not from the Work of Redemption, as he resteth from the Work of Creation; but continueth working till the End of the World: What Time that Work also shall be accomplished; and an eternal Sabbath shall ensue. Likewise, that whensoever

God doth transcend the Law of Nature by Miracles, (which may ever seem as new Creations) he never cometh to that Point or Pass, but in Regard of the Work of Redemption, which is the greater, and where-to all God's Signs and Miracles do refer.

That God created Man in his own Image, in a reasonable Soul, in Innocency, in Free-will, and in Sovereignty: That he gave him a Law and a Commandment, which was in his Power to keep, but he kept it not: That Man made a total Defection from God, presuming to imagine, that the Commandments and Prohibitions of God, were not the Rules of Good and Evil; but that Good and Evil had their own Principles and Beginnings, and lusted after the Knowledge of those imagined Beginnings; to the End, to depend no more upon God's Will revealed, but upon himself and his own Light, as a God; than the which there could not be a Sin more opposite to the whole Law of God; That yet, nevertheless, this great Sin was not originally moved by the Malice of Man, but was insinuated by the Suggestion and Instigation of the Devil, who was the first defected Creature, and fell of Malice, and not by Temptation.

That

That upon the Fall of Man, Death and Vanity entered by the Justice of God; and the Image of God in Man was defaced; and Heaven and Earth, which were made for Man's Use, were subdued to Corruption by his Fall; but then that instantly, and without Intermiffion of Time, after the Word of God's Law, became through the Fall of Man, frustrate as to Obedience, there fucceeded the greater Word of the Promise, that the Righteousness of God might be wrought by Faith.

That as well the Law of God, as the Word of his Promise, endure the same for ever: But that they have been revealed in several Manners, according to the Dispensation of Times. For the Law was first imprinted in that Remnant of Light of Nature, which was left after the Fall, being sufficient to accuse: Then it was more manifestly expressed in the written Law; and was yet more opened by the Prophets: And lastly, expounded in the true Perfection by the Son of God, the great Prophet and perfect Interpreter; as also Fulfiller of the Law. That likewise, the Word of the Promise was manifested and revealed: First, by immediate Revelation and Inspiration; after, by

Figures; which were of two Natures; the one, the Rites and Ceremonies of the Law; the other, the continual History of the Old World, and Church of the *Jews*; which, though it be literally true, yet it is pregnant of a perpetual Allegory and Shadow, of the Work of the Redemption to follow. The same Promise or Evangile was more clearly revealed and declared by the Prophets, and then by the Son himself; and lastly by the Holy Ghost, which illuminateth the Church to the End of the World.

That in the Fulness of Time, according to the Promise and Oath, of a chosen Lineage, descended the blessed Seed of the Woman, Jesus Christ, the only begotten Son of God, and Saviour of the World; who was conceived by the Power and Overshadowing of the Holy Ghost, and took Flesh of the Virgin *Mary*: That the Word did not only take Flesh, or was joined to Flesh, but was made Flesh, though without Confusion of Substance or Nature: So as the eternal Son of God, and the ever blessed Son of *Mary*, was one Person; so one, as the blessed Virgin may be truly and catholically called, *Deipara*, the Mother of God: So one, as there is no Unity in universal Nature,

Nature, not that of the Soul and Body of Man, so perfect; for the three heavenly Unities (whereof that is the Second) exceed all natural Unities: That is to say, the Unity of the three Persons in Godhead; the Unity of God and Man in Christ, and the Unity of Christ and the Church, the Holy Ghost being the Worker of both these latter Unities; for by the Holy Ghost was Christ incarnate and quickened in Flesh; and by the Holy Ghost is Man regenerate and quickened in Spirit.

That Jesus, the Lord, became in the Flesh a Sacrificer, and Sacrifice for Sin; a Satisfaction and Price to the Justice of God; a Meriter of Glory and the Kingdom; a Pattern of all Righteousness; a Preacher of the Word which himself was; a Finisher of the Ceremony; a Corner-Stone to remove the Separation between *Jew* and *Gentile*; an Intercessor for the Church; a Lord of Nature in his Miracles; a Conqueror of Death and the Power of Darkness in his Resurrection; and that he fulfilled the whole Counsel of God; performing all his sacred Offices, and Anointing on Earth; accomplished the whole Work of the Redemption and Restitution of Man, to a State superiour to the Angels;

Angels ; (whereas the State of Man by Creation was inferior) and reconciled and established all Things according to the eternal Will of the Father.

That in Time, Jesus the Lord was born in the Days of *Herod*, and suffered under the Government of *Pontius Pilate*, being Deputy of the *Romans*, and under the High-Priesthood of *Caiaphas*, and was betrayed by *Judas*, one of the twelve Apostles, and was crucified at *Jerusalem* ; and after a true and natural Death, and his Body laid in the Sepulchre, the third Day he raised himself from the Bonds of Death, and arose and shewed himself to many chosen Witnesses, by the Space of divers Days ; and at the End of those Days, in the Sight of many, ascended into Heaven ; where he continueth his Intercession, and shall from thence, at the Day appointed, come in the greatest Glory to judge the World.

That the Sufferings and Merits of Christ, as they are sufficient to do away the Sins of the whole World, so they are only effectual to those which are regenerate by the Holy Ghost, who breatheth where he will of free Grace ; which Grace, as a Seed incorruptible, quickeneth

quickeneth the Spirit of Man, and conceiveth him anew, a Son of God and Member of Christ : So that Christ having Man's Flesh, and Man having Christ's Spirit, there is an open Passage, and mutual Imputation, whereby Sin and Wrath was conveyed to Christ from Man, and Merit and Life is conveyed to Man from Christ : Which Seed of the Holy Ghost first figureth in us the Image of Christ, slain or crucified, through a lively Faith ; and then reneweth in us the Image of God in Holiness and Charity ; though both imperfectly, and in Degrees far differing, even in God's Elect ; as well in Regard of the Fire of the Spirit, as of the Illumination thereof ; which is more or less in a large Proportion : As namely, in the Church before Christ ; which yet, nevertheless, was Partaker of one and the same Salvation with us, and of one and the same Means of Salvation with us.

That the Work of the Spirit, though it be not tied to any Means in Heaven or Earth, yet it is ordinarily dispensed by the Preaching of the Word, and Administration of the Sacraments ; the Covenants of the Fathers upon the Children ; Prayer, Reading ; the Censures of the Church ; the Society
of

of the Godly; the Cross and Afflictions; God's Benefits; his Judgments upon others; Miracles; the Contemplation of his Creatures: All which (though some be more principal) God useth, as the Means of Vocation and Conversion of his Elect; not derogating from his Power, to call immediately by his Grace; and at all Hours and Moments of the Day (that is, of Man's Life) according to his good Pleasure.

That the Word of God, whereby his Will is revealed, continued in Revelation and Tradition until *Moses*, and that the Scriptures were from *Moses's* Time to the Times of the Apostles and Evangelists; in whose Age, after the Coming of the Holy Ghost, the Teacher of all Truth, the Book of the Scriptures was shut and closed, so as not to receive any new Addition; and that the Church hath no Power over the Scriptures to teach or command any Thing contrary to the written Word; but it is as the Ark, wherein the Tables of the first Testament were kept and preserved: That is to say, the Church hath only the Custody and Delivery over of the Scriptures committed unto the same; together with the Interpretations of them, but such only as is conceived from themselves.

That

That there is an Universal or Catholick Church of God, dispersed over the Face of the Earth, which is Christ's Spouse, and Christ's Body; being gathered of the Fathers of the old World, of the Church of the *Jews*, of the Spirits of the Faithful dissolved, and the Spirits of the Faithful Militant, and of the Names yet to be born, which are already written in the Book of Life. That there is also a visible Church, distinguished by the outward Works of God's Covenant, and the receiving of the holy Doctrine, with the Use of the Mysteries of God, and the Invocation and Sanctification of his holy Name. That there is also an holy Succession in the Prophets of the New Testament and Fathers of the Church, from the Time of the Apostles and Disciples, which saw our Saviour in the Flesh, unto the Consummation of the Work of the Ministry; which Persons are called from God by Gift or inward Anointing; and the Vocation of God followed by an outward Calling and Ordination of the Church.

I believe, that the Souls of such as die in the Lord, are blessed and rest from their Labours, and enjoy the Sight of God; yet so, as they are in Expectation of a farther
D Revelation

Revelation of their Glory in the last Day. At which Time, all Flesh of Man shall arise and be changed, and shall appear and receive Jesus Christ his eternal Judgment; and the Glory of the Saints shall then be full, and the Kingdom shall be given up to God the Father: From which Time all Things shall continue for ever in that Being and State which then they shall receive. So as there are three Times (if Times they may be called) or Parts of Eternity: The first, the Time before Beginnings, when the Godhead was only, without the Being of any Creature: The second, the Time of the Mystery, which continueth from the Creation to the Dissolution of the World: And the third, the Time of the Revelation of the Sons of God; which Time is the last, and is everlasting and without Change.

F I N I S.



